

A Defence  
OF THE  
CHARTER,  
AND  
MUNICIPAL RIGHTS  
OF THE  
City of London.

AND THE  
RIGHTS of other Municipal  
Cities and Towns of ENGLAND.

Directed to the  
Citizens of L O N D O N.

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By THOMAS HUNT.

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*Si populus vult decipi decipiatur.*

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A Defence

OF THE

CHARTER

OF THE

CITY OF LONDON

IN PARLIAMENT ASSEMBLED

CHAMBERLAIN

BY JAMES

OF THE

CHAMBERLAIN

OF THE



**T**HE greatest EMPIRES and Monarchs in the World, as well as Republicks have erected, and by their Authorities supported municipal Cities, That is to say, they have either allowed, or given Authority by their Charters and Imperial Rescripts to great Towns, to choose their own Officers and Magistrates, and to govern themselves by their own Laws, so that their Laws were not contrary to the publick Laws of the Sovereign Authority.

They well knew by this means, that great Collective Bodies of their People would be governed more equally and virtuously, which would redound to the honour of the Monarch; for in that all powers have been continued by him with firm approbation and good liking or derived from him: The wise and just administration

such powers and authorities, by this means better secured and provided for, would commend his Government and give him the hearts of his People, and likewise make him a Prince of better and more virtuous Subjects.

For it is hardly possible, that Mankind should miscarry in their own hands. It is impossible, that there should be such a defection in the communities of men, from Wisdom and Virtue; that they should not acknowledge, honour and prefer them in whomsoever they are found and observed, and choose such men into Office that are most conspicuous amongst them by such endowments, or at least such as have not disgraced themselves by their vices and folly.

If by a less heedful choice now and then by inadvertency or surprize a less worthy man is chosen into Office. They soon espy their mistake, and the mischiefs they suffer under such a Magistrate makes them more curious in their after-choice, and gives the succeeding Officer an advantage of making himself more honourable by correcting the evils the negligence of a bad Magistrate had occasioned.

They found by experience, that Governours appointed by the Court were ordinarily Oppressors, sought not the Peoples good but their own gain and advantage: for that they had no dependance upon the people, but on the favour of the Court where no complaint could be heard against them. They received no trust from the People, nor were promoted by their esteem,



esteem, they consequently were apt to behave themselves as if they owed them no duty, and little valued their opinion.

What can be expected in such Governours, but insolency and oppression, and an addictedness to serve their Court-Patron beyond what they owe to their Princes pleasure.

Law is neglected which is the publick will and pleasure of the Prince, and they govern themselves by the Secret whispers of the Courtier that prefers them.

Princes that were most absolute did take themselves bound to govern by such measures, that were most expedient to procure the publique weal.

They therefore governed by Laws, and for the Honor of their high Authority they would not transgress them, they governed by Laws that were well advised Gouncels, from which they would not depart, and not by Extemporary resolves. They knew that nothing did more conduce to the happiness of the people, than to have the aptest men appointed to all Offices; they did not trust themselves, nor their Courtiers nominations or recommendations to make Magistrates in great Cities, but committed the choice of them to the people, and also gave Towns and Cities power and authority to make orders, and rules for the better governing of themselves agreeable to the publick Laws.

These powers constitute municipal Cities which have been always favoured by the best of Princes.

The

The suppressing of Corporations and Communities hath disgraced the Memory of bad Princes; so bad, that to name them would be a reproach to the best of Kings; it hath been practised by Usurpers and Conquerors, the better to subdue Countries to their pleasure. The Colledges & Societies of Rome were a second time put down by *Julius Cæsar*, when he got to be perpetual Dictator, and was about to ravish the Roman liberty, but were by *Augustus* when he had assured the Government to himself by express Edict restored.

The Roman suppressed the free Cities in Macedonia when they first Conquered it, & *Mummius* their Consul in Greece, when Conquered *concilia omnia Achaiae Nationum & Phocensium & Bætorum aut in alia parte Græciæ deleuit*, as *Livy* tells us: But after they had submitted to the Romans, *Antiqua cuique Genti concilia restituta sunt*; their Cities were restored to their Governments, *Strabo*.

But after this we are very unfortunate, that whilst we enjoy a Prince that hath assured us he will govern by Law, that no right or liberties shall be invaded: a Prince that wants no Power, that is not by unquestionable right and Law established upon him, any pretence should be found, from our unhappy divisions to make it seem convenient for maintaining the publick peace, that all Officers and Magistrates in Corporations must be made at the Courtiers nomination, and that too precariouſly, and the Succession such only as shall be by them approved. But whatever specious shew of convenience they may

may have in our present Divisions (which have arisen, and have been blown up since the Discovery of the *Popish* Plot by the Conspirators themselves) yet when we consider, that by this new Form of Corporations, it will be in the Power of a *Popish* Successor, to put the Government of all corporated Towns in *England* into the hands of *Papists*. This project appears to have such a direct tendency, and is so certain, and infallible a course to extirpate the reformed Religion established by Law: That upon a due consideration had of this unavoidable consequence of these Councils, His Majesty will retract them we doubt not, who hath solemnly declared he will support the *Protestant* Religion established by Law; And punish those officious persons, who have to the Scandal of His Majesties Government, by force or fraud surrender'd their old Charters to the purpose, to submit to such like unheard of modes of incorporation, that are not onely inconsistent with the Ends of a Corporation at present, but threaten us with an immediate overthrow of the *Protestant* Religion in case of a *Popish* Successor.

It would be a sad Issue of the Discovery of the *Popish* Plot, if after the several endeavors and overt Agreements to consent to Laws for disabling him to change our Religion: There should in so short a time after that such a Power be given from our selves, as will more effectually enable him to extirpate the reformed Religion, than any Law that could be made for preventing thereof, could possible thereto disable him.

To

To what a madness and phrensy hath our heats, and animosities brought us. That one party of Protestants should practise to get the Government over another part in such sort and manner as will infallibly bring up the *Papists* into all Governments in Cities and Corporation Towns, and in consequence thereof give us at the next Turn, a Parliament of *Papists*, and Red-coats.

But this is not all, for I know there are many that have no concern for Gods Religion, that have no other Religion but Loyalty, and believe the onely Dicty is Earthly power and Sovereign Authority: Yet such have some conscience, that the antient Government ought to continue, and that attempts to change it are criminal in the Advisers.

I shall therefore add, that this new Mode of incorporating Cities and Towns, doth *ipso facto*, change the Government: For that one of the three States, an essential part of the Government, which is made up of the Representatives of the People, and ought to be chosen by the People, will by this means have five Sixths parts of such Representatives, upon the matter of the Courts nomination, and not of the Peoples choice. What will be the consequence of such a Parliament, I leave all considering men sadly to weigh and ponder, and whether this is not a change of the Government, let the Advisers thereof in time resolve themselves.

Amongst *Plutarchs Apothegmas* I find this saying of *Dionysius* the Tyrant *τὸς μὲν τὸ πῶτος Βασιλεύων ἄνθρωπος ἐβουλόμην τὸς δὲ τὸ δεύτερον μὴ ἐβουλόμην*

That

That is, the Laws of a City may be wronged, but the Laws of nature cannot be violated; the nature of things will not change at pleasure, the continuing of the old name does not continue the old constitution after an essential change *res novum decipi*. Nor will the Nation contentedly see the Government changed; we retain Loyalty enough to prevent it, and our loyalty is strengthened with our concern for our Religion, and a National interest against Popery.

Our Enemies know, that they can never prevail and bring their design, of changing our Religion, to effect; Without first changing the Government, and the present constitution of Parliaments. To make the Nation therefore obedient to their design, we are to have a Parliament of their nomination by this new mode of incorporating Towns, Dr. Brady's President, fol. 249. of writs directed to the Sheriffe, to Summon one Knight for a County, and one Citizen for a City, named in the writ in 27 E. 3. (which appears by the record it self not to be a Summons to Parliament) is not of weight enough to make it downright lawful for the King to name, who shall be of the House of Commons, *Oblivandi sunt finis* by this side-wind they may gain the point. But to prepare the People for admitting this illusion to pass upon them,

them, our latest Parliaments are to be disgrac't.

A Cabal takes upon themselves to Censure and arraign their proceedings, and expose them to the Nation under what misrepresentations they please, because they would not be confin'd to their Will and pleasure, whereas every mans loyalty (certainly) is to be measured by his agreeableness to their projects.

They endeavour to make the Nation believe that a convention of the best bred Gentlemen in *England* of the greatest fortunes, do not understand the interest of the King and Kingdom, nor are so faithful to it as a few men got together by chance, that are accumulating honors, and making their fortunes, by notable projects upon the Government. Tho unhappy they are, that they have not yet made themselves conspicuous, either for their Wisdom or Virtue.

But whatever, that great Assembly resolves in any matters; That by the Laws and Customs of Parliament, fall under their deliberation, (tho Kings have the liberty of dissenting, as they have likewise a liberty of dissenting from the Kings desires, for no Law can be made without them; and they who have the Power to give moneys, can deny it when askt) it is a Crime to Censure and blame them. And a Crime

Crime of a high nature, it must needs be in any Subject of this Government, for that it tends to the destruction of the Government it self.

But endeavours to lay them aside, is Treason against the King, his Crown and Dignity, for that it will make him a very mean King, or turn him into a Wicked and Miserable Tyrant. And therefore our best Kings have always had a high Regard to their Parliaments, and if it be a Crime to dishonor the King, it is so likewise to disgrace Parliaments. And he is a dolt or a Papist, and a Traytor to the Government; that doth not thus conclude and determine.

If it be a *Scandalum Magnatum* to reproach a mean Judge, for erring and mistaking in his Office. It is insufferable, that a vile Pamphleteer should revile the States of the Realm for the exercise of their high and uncontrollable Authority; such insolencies against the Government, ought not to be respited untill doomsday, or the Sitting of a Parliament. But ought immediately to be prosecuted by every man that loves his Country, and the publick peace, to condigne punishment.

But if these arts should prevail to bring about a change in our Government (as they cannot sure in the Reign of our present gracious King, who hath given us assurance in his publick declarati-



ons against such fears) yet our Enemies know, that their numbers are not visibly great : And they can have no hopes of subduing the Nation to their Religion by their own numbers, and by their own proper strength.

They have therefore engaged a party of Protestants to their assistance, by raising in them apprehensions of a party of Protestants, which they call dissenters, as dangerous to the Government and the Church of *England*, against whom therefore they ought in every thing to be contrary.

Many Protestants they have thus abused, and divided from the true intrest of the Church of *England*, and have engaged them in courses, that tend to her destruction under the pretext of their being contrary to her Enemies the dissenters.

They are taught to hate a Presbyterian as a Jesuit, or to have as much kindness for a Jesuit as a Presbyterian, which will better serve the purpose of an Observator.

This Frace-maker and *Scaramuchi* to the vain youth of the nation, is ever enterchanging the Characters of men, disguising truth with colours of falshood. pleasantly deceiving you with the shiftings and turns of his inept Wit, and making himself merry with the abuse, confounding things of the most separate nature to embroyle



us, to do us into confusion, and to make the Nations Tragedy.

If the Church of *England* had not been divided by these Arts, and mingled with her Enemies; the Church of *England* united would have been able to have defended her self against all the Power of the *Papish* Faction, if it were much stronger than it is, and by an easy Temperament have in time cur'd the frowardness of the Dissenters, and accommodated the Schism, that the *Papists*, the irreconcilable Enemies of our Religion at first occasion'd, and at present by these Methods manage and improve to its Destruction.

The Division that our Enemies have made amongst you, for this purpose, is that which opposeth your Charter, and the continuance of your municipal rights, and in this, you of that Division, do minister to their Design.

As many as are for destroying the Charter, are for no Parliament, or for the new designed Constitution of Parliaments, have more hatred against the Dissenters than Zeal against Popery. Their Loyalty is Slavery, their Religion the Princes pleasure.

They are not for a legal Defence of their Religion; but abandon it, to neglect, mock us with Prayers and Tears, and expose us to Martyrdom,

dom, plead for a *Papish* Successor, and are forward advocates against their Religion, Lives and Liberty, invite Tyranny, call for Persecution, seem fond of Fire and Faggot. Some of little understanding among you that thus behave your selves, are excusable as misguided by some of your Ministers, who are in good earnest begging Preferments, Dignities and Benefices for themselves, by offering and betraying up our Church to a voluntary Martyrdom. But these good men and merciful do not intend to singe a Finger of their own; It is enough for them to commend Martyrdom. The Honor they do thereby to the Christian Religion, doth deserve they should be exempted; It is too much in all reason both to do and suffer, and to exhibit both active and passive obedience.

It is wonderful that that cause, that could not yet draw one professed *Papish* Priest to write for it; tho' so much it is for their interest to have it defended, because it is not by any colour of reason to be defended, they can be any thing it seems, but Fools, for their Religion, and they will not so disgrace it: It is a wonder that that cause hath found Writers and Preachers for it of our Protestant Divines. But the *Roman* Priests have our Church in Derision, certainly for the sake of the dishonesty, weakness or folly of these men. The most fitting return to these men, is a scornful silence, or rather to note them with ignominy, for undertaking what the *Roman* Priests are ashamed of. That, which

which is too hard for the Learning and Wit of the *Roman* Clergy, to manage with any Advantage to their Design, some of our Church-men have undertaken without any moderate Talent of either to their own Shame, & dishonor to our Church, say they is like to perish dishonorably by this means, and her destruction is to come from her self. Besides the dishonesty of such an undertaking is notorious in our Ministers. The Priests of the *Papish* Religion in *France*, did not write against the Exclusion of the King of *Norway* from the Crown of *France*.

*Id. quamtung; decet maxime quod maxime est fandum.*  
 Most certainly therefore it doth not become a Protestant Minister to tie his People to the Stake to kindle the *Papists* Fires, and to be their Hang-men and Executioners. To be Solicitors for the Abolition of that Religion they profess, and are bound to teach and propagate.

But such men as these have help to make the Division of these Men, that are against Charters, and Governments of municipal Cities and Towns, (which are the greatest defences against *Papery*) more numerous.

But to make the Number less, and to sift you to the Bran, I pray reflect a little.

For you cannot be ignorant of their devices, for the subverting of our ancient Government, that *Papery* may steal in upon us and surprise us, which

which hath been in this last Age by various Methods of wickedness compassed. But all their devices have been hitherto defeated and frustrated. The City hath recovered out of the ashes, to which the *Papish* Forces reduced it: Armies have been disbanded, and their Plot against the Kings life detected, and brought into noon day light, declared, prosecuted and punished by that very Parliament, that the *Papish* Conspirators attempted to corrupt to betray our Government: But that they could never obtain from that Parliament, though obliquely it gave them many Assurances. That Parliament was a Parliament of famous Loyalty. Yet they disbanded Armies, and never legitimated the Guards: detected the *Papists* firing the City, opposed an alliance with France, addressed for a War, impeached obnoxious Ministers, D. L. E. D. &c. kept the purse of the Nation, opposed general indulgence, and the destruction thereby intended by the Conspirators, of the Church of England, the Bulwark of the Protestant Religion, and declared the *Papish* Plot. Against this Parliament they could never have objected the mischiefs of that in forty one. If there was no other reason therefore for dissolving that Parliament, our Conspirators had, from this end only, sufficient reason to get it dissolved. Dissolve them they might, disgrace them with such imputations they could not. But the subsequent Parliaments, though consisting principally of the same members, prosecuting the same design,

design, acting by the same measures, and in the same methods for the preservation of our Government and Religion. Though with some accession of zeal, which the inveterate evil growing more bold, audacious and enterprising did occasion and require, that are therefore charged with designs upon the Government, and of all the Evils that followed forty one, again to be Acted over upon this Nation. And by this trick, and the detestableness of mankind they have brought in about, that the Conspirators themselves have gotten the reputation with some abused men of the truly Loyal, even for their having Parliaments in contempt: And those that are truly so are charged for men factious and seditious, and of the forty one leaven, for that they esteem Parliaments to be part of the Government. Parliaments themselves made odious, or at least not desirable, and the true Government at least suspended, and ready to be abolished or made quite another thing, under the old name for the better subverting with some colour our antient Government and the English Liberty.

But whatever is pretended, the last Parliaments had no greater fault than this (*viz.*) That they did make some overtures for reducing the Schismes, and making the terms of the Communion of our Church receptive of the dissenters, (least they should joyn with the Papists against her for such an indulgence, as would quite

destroy our Church, and is utterly inconsistent with any national Church whatsoever, this would have rendered the Popish conspiracy desperate. Since that a greater hatred hath been rais'd against the dissenters. And it is brought about that some Churchmen are grown angry therefore with Parliaments, and are become willing they should be laid aside, as not friendly to their order, and it is no wonder if they have seduc'd some of you of less consideration to joyne with them in such sentiments.

Heavy things are laid to the charge of the Dissenters at present, though it is not long since they embraced them, and since that time they are not a jot the worse, save that they have shew'd themselves readily averse to Popery, and that they are not to be bribed off by any assurance of a common Indulgence. The Dissenters are represented and exposed as Enemies to the Church of England, for which they Conspirators have undoubtedly an unfeign'd kindness (if you will believe them) they get them persecuted for her sake meerly, and as her Enemies.

But the truth is, these men have truly an utter abhorrence against Popery, and the Blot, and joyn forwardly and zealously against it.

This their commendable zeal against Popery the Conspirators give out, and make it believed

is their zeal for their own peculiarities, for their dividing way, and for those things wherein they differ from us. They have affrighted the Church of England, with designs of those men against her, even in these their actions and appearances against Popery and the Plot. What these men endeavour against Popery, some that are of the Church of England do oppose for no other reason, but for that they desire it.

And they are contrary to those of the Church of England, with whom these Dissenters do concur, in any thing though never so conducive to the preservation of the Nation and our Religion; and the Conspirators have now made and reckon'd, even such also of the adverse party Whigs and Fanaticks, and every thing they say or do is opposed, thwarted, contradicted and censured as disloyal and fanatical.

It is now come to pass, that no mans reason is regarded; the true state of things, and our present condition, the arts of our Enemies and their designs are not considered: But whatever we say or do is fanaticisme, favors of forty one. By this Artifice they tye together a sort of men amongst you that consider little, and make of them an obstinate party which they Act and manage, and engage in courses, which tend to their own and the publick ruin, with an utter neglect of Rights, Laws, and antient constitutions; nay, they endeavour to subvert them all, that



they may more certainly and speedily arrive at the mischiefs designed by our Enemies. The greatest fear of the loss of your Charter and City is from your selves. Your Charter Government and Priviledges have no Enemies that can hurt them, but your selves, against you it is only that your Charter comes to be defended. So transported are some of you grown with the humor of opposition and contradiction, since the discovery of the Popish Plot, against some that are called Dissenters: Which is brought about by the amusing arts, and impostures of the Conspirators. That you are become eager for the destroying of your Charter, because these Dissenters have concurred with the majority in defending it. Your Charter had never been attach'd if some of you had not been perswaded to be willing to forego it, and at the same time seem to be weary of the ancient Government, and careless of your Religion, and willing to part with them too, by the Embraceries of such Persons that fear a Parliament more than Doomsday. By the influences of these Men who are for making a New Government, because they cannot Live under the Old, you are made content to forego your Charter, and the Antient Government, the safeguard of our Religion and the English Liberty, for such new Establishments as these confiding Men will form



and contrive for you: who will use you most certainly as your easiness doth deserve.

No *Quo Warrants* had ever been brought against your City to destroy your Corporation and Government, for petitioning His Majesty for a parliament in a time of a *Popish* Plot at home detected, but not duly punished nor prevented, when we are under the Fears of a *Popish* Successor, against which Parliaments have, heretofore consulted how to secure our Religion, and of the growing power of *France* which every Man living apprehends; had not some for no other reason, but that they will be against Dissenters disliked petitioning. Your dislike of petitioning is the only reason in the World for the unlawfulness of it. Without that it had been impossible to have had a Lawyers opinion, that a Petition to the King was unlawful; made in form as the Law directs or allows, for a thing lawful and necessary (*viz.*) that we might have our Government in use, when we had the greatest need of it, and that a Parliament might sit when we were under Evills scarce sufferable, that no Power or Authority but that of a Parliament could redress. Lawyers have opinions to sell at any time, if they have the opinion of a forward and probable Dr, (tho' never so corrupt or corrupted to mistake) or of the many to countenance them, tho' they have not the least colour of reason to support them. And

accord-

according to their Fee and Expectation they seem confident, must look assured, and tell you they have a very good Cause; this they can with some Face do, in case any Error or Mistake hath prevailed to deceive many.

— You your selves being first deceived, they take money, and are not bound to disabuse you; especially when you are resolved not to change your opinion, and act agreeably.

But if that Petition had been assisted and promoted by your selves too, it might have prevailed; for the best of Kings do not refuse the universal Desires of the People, and the Nation had long since been discharged of all the Evils, that now disquiet us.

But by your dissent from it, it hath got the appearance of a Crime: And the Plotters have got this advantage upon us thereby, that His Majesty is not like to have any Petitions against them, since they are declar'd ungrateful to His Majesty, and he is become more inaccessible. They have brought it about, that it is now accounted a fault to desire a Parliament, that only can and will redress our Grievances. I will shortly shew you how contrary you are herein to the provision of our Law, and that you have herein deprived as much as in you lyes, your fellow Subjects of their rights in the Government. By the Stat.

Stat. of 1 Ed. 3. C. 14. 36 E. 3. C. 10. It is provided that Parliaments be holden once every Year, which are confirmed by an Act of this King call'd the *Triennial Act*. In 25 E. 3. Statute of Provisors are contained these Words. That the right of the Crown of England, and that the Law of the said Realm is such, that upon the mischiefs and damages which happen to the Realm, the King ought and is bound by Oath with the accord of his People in his Parliament to make remedy, and Law, in removing the mischiefs and damages which thereof ensu'd.

King Ed. 1. did appoint certain select Persons of the Clergy and Laity, to examine the wrongs done to his People by his Ministers, in order to the redress thereof in the approaching Parliament. 17 Ed. 3. Dors Memb. 2. In the 15th. of Ed. 3. a Declaration was openly made in the Parliament, *que thescum* (saith the Rolls) *que se sente grevez per le Rey ou ses Ministers ou autres que ils metroient leur petitions avants & ils averont bone & conenable remedy i. e.* That all People which found themselves aggrieved in any matter, even by the King himself, his Officers or others should bring forth their Petitions, and thereupon should have good and convenient remedy to them ordein'd Ros. Parl. 15 E. 3. Numb. 5. the like was done by the very Writ of Summons of Parliament 21 E. 3. part 2. Dors Memb. 9. and in open Parliament 37 Ed.

3. Rot. Parl. N. 2. The Divines, that have no care how to prevent the independent Evils, will allow us at least Prayers and Tears. Sure then, then they ought to give us leave to petition the Throne, and shed the Tears of Suppliants at the Foot-stool of His Majesty. When they encourage men in their importunities to God Almighty, by remembering the Parable (that our Saviour used to that purpose) of the unjust Judge, that neither feared God nor revered man, and yet did right to the Widow at her importunity; sure they do allow petitioning his Vicegerent. We cannot believe they pray in secret to God Almighty, unless they will petition His Majesty openly for putting a stop to the incursions of Popery upon us.

Our Enemies the *Papists* cannot inwardly condemn our Petitions as unlawful, tho' they are afraid of them; for that they may possibly obtain to prevent their Design.

A bloody Assassinate and Cut-throat is not made more cruel, by the wailings and passionate beseechings of the innocent Man for his Life. Though they give the Villain some trouble, and make it more uneasy to him to do the feat, by the regrets which he suffers from his Humanity, awakened by Pity, moving intreaties and expostulations.

But

But it is suspected you are like to have little success in your intentions, to destroy the Character in Course of Law, to which you are perversely acted by your displeasure against the Dissenters, and others whom you causelessly hate and unreasonably oppose for their sake.

And therefore you have proceeded by the way of fact, and have procured that the great Offices of the City are executed by Men not duly thereto chosen; for the bringing this about you have used such bad arts, as would quite destroy your credit and shut you out of all Commerce, if they were practised in your private dealings in your Trades and Occupations. If you seriously reflect and consider the methods that have been used for that purpose, and will allow the same Rule, which is observed by you in your private transactions and trade, for publick affairs and administration of publick rights (which are in their nature Sacred of a publick concern, the violation of them more hurtful, scandalous, and criminal) and in this, your Consideration also will lay aside your factious animosities against the other party, to which you have furiously made your selves opposite; you will be herein self condemn'd. I will not remember the particulars of fact they are fresh in your memory, and your own thoughts, (if any thing) must  
D make

make you wise and recover your understandings.

But by this Course you have Evacuated your Charter in fact, and have already Officers of a Forreign nomination.

You have given trouble and disgrace to the Old Sheriffs, that were duly chosen to their Office, and acquitted themselves faithful to the Rights of the Charter, not only depriv'd them of the reward that is due to a faithful and strenuous discharge of so difficult an Office, but blame them and reproach them, and for their good deed sake, go about to deprive the City of a free choice of such Officers for the time to come. Who will be most gratified by these proceedings with little recollection you may easily conclude.

They haue already condemned the Charter and City, and have executed the Magistrates in Effigie upon the Stage, in a Play called the Duke of Guise, frequently acted and applauded; intended most certainly to provoke the rabble into tumults and disorder. The Roman Priest had no success ( God be thanked ) when he animated the People not to suffer these same Sheriffs to be carried through the City to the *Tower* Prisoners. Now the Poet hath undertaken for their being kicked three or four times a Week  
about

about the Stage to the Gallows, infamously rogued and rascalled, to try what he can do toward making the Charter forfeitable by some extravagancy and disorder of the People, which the Authority of the best governed Cities have not been able to prevent sometimes under far less provocations.

But this ought not to move the Citizens, when he hath so maliciously and milchievously represented the King, and the Kings Son, nay and his favorite the Duke too, to whom he gives the worst strokes of his unlucky fancy.

He puts the King under the person of *H. 3d.* of *France*, who appeared in the head of the *Parisian* Massacre. The Kings Son under the person of the Duke of Guise, who concerted it with the Queen Mother of *France*, and was slain in that very place by the righteous judgment of God, where he and the Queen Mother had first contrived it.

The Duke of Guise ought to have represented a great Prince, that had interved to some most detestable Villany, to please the rage or lust of a Tyrant.

Such great Courtiers have been often sacrificed to appease the furies of the Tyrants guilty



conscience, to expiate for his Sin, and to atone the People.

Besides that a Tyrant naturally stands in fear of Ministers of mighty wickedness: he is always obnoxious to them, he is a slave to them, as long as they live they remember him of his guilt, and awe him: These wicked Slaves become most imperious masters. They drag him to greater evils for their own impunity, than they first perpetrated for his pleasure and their own ambition.

But such are best given up to publick Justice. But by no means to be assassinated. Untill this age, never before, was an assassination invited, commended and encouraged upon a publick Theatre.

It is no wonder, that Trimmers (so they call men of some moderation of that party) displease them: For they seem to have Designs for which it behoves them to know their men, they must be perfectly wicked or perfectly deceived of the Catiline make, bold and without understanding, that can adhere to men that publicly profess Murthers, and applaud the Design.

*Caius Caesar* (to give unto *Caesar* the things that are *Caesars*) was in the Catiline Conspiracy, and then the word was *he that is not with us is against*



gainst us, for the Instruments of wickedness must be men, that are resolute and forward, and without consideration; or they will deceive the design, and relent when they enterprize.

But when he was made Dictator and had some pretences, and a probability by means less wicked and mischievous to arrive at the Government, his words was *he that is not against us is with us*. But to Pompey only it belonged, and to his cause or the like cause; to the Defenders of antient established Governments, of the *English* Monarchy and Liberties, to say *they that are not with us are against us, in internecino bello* in attacks upon Government, *medii pro hostibus habentur* neutral men are Tray-tors, and assist by their indifferency to the Destruction of the Government. As many as applaud this play ought to be put under sureties of the peace, and yet not one Warrant that we hear of yet granted by the Lord Chief Justice.

But it is not a Duke of Guise to be assassinated, a Turbulent, wicked and haughty Courtier. But an innocent and gentle Prince, as well as brave and renowned for noble Achievements; A Prince that hath no fault, but that he is the Kings Son, and the best too of all his Sons; such a Son as would have made the best of Emperors happy.

Except

Except it be that the People honor him and love him, and every where publicly and lowdly shew it. But this they do, for that the best People of *England* have no other way left to shew their Loyalty to the King, and love to their Religion and Government, in long intervals of Parliament than by prosecuting his Son, for the sake of the King and his own merit, with all the demonstrations of the highest esteem.

But he hath not used his Patron Duke much better, for he hath put him under a most dismal and unfortunat Character of a Successor, excluded from the Crown by Act of State for his Religion, who fought his way to the Crown, chang'd his Religion, and dyed by the Hand of a *Roman* Assassinate.

It is enough to make his great Dukes courage quail, to find himself under such an unlucky and disastrous representation, and thus personated. Besides he hath offered a justification of an Act of Exclusion against a *Popish* Successor in a Protestant Kingdom, by remembering what was done against the King of *Navar*.

The *Popish* Religion in *France* did *de facto* by Act of State exclude a Protestant Prince, who is under no obligation from his Religion, to destroy his *Popish* Subjects.

Though

Though a *Papist* Prince is to destroy his Protestant Subjects.

A *Papist* Prince to a Protestant Kingdom, without more must be the most insufferable Tyrant, and exceed the Character that any story can furnish for that sort of monster. And yet all the while to himself a religious and an applauded Prince; discharged from the tortures that ordinarily tear and rend the hearts of the most cruel Princes, and make them as uneasy to themselves as they are to their Subjects, and sometimes prevail so far as to lay some restraints upon their wicked minds.

But this his Patron will impute to his want of Judgment, for this Poets Hero's are commonly such Monsters as *Theseus* and *Hercules* are, renowned throughout all Ages for destroying,

But to excuse him, this man hath forsaken his post, and entered upon an other province. To the Observator it belongs to confound truth and falshood, and by his false colors and impostures to put out the Eyes of the People, and leave them without understanding.

But our Poet hath not so much art left him as to frame any thing agreeable, or *very-similar*

to

to amuse the People, or wherewith to deceive them.

His Province is to corrupt the manners of the Nation and lay wast their morals, his understanding is clapt, and his brains are vitiated, and he is to rot the Age.

His endeavors are more happily applied to extinguish the little remains of the virtue of the Age by bold impieties, and befooling Religion by impious and inept Rhimes; to confound virtue and vice, good and evil; and leave us without consciences.

And thus we are prepared for destruction.

But to give the World a tast of his Atheism and Impiety, I shall recite two of his Verses, as recited upon the Stage *viz.*

For Conscience, and Heavens fear, Religious rules  
They are all State bells to toll in pious fools.

which I have done the rather, that some honest Judge or Justice may direct a process against this bold impious man: or some honest Surrogate or Official may find leasure to proceed *ex officio* against him, notwithstanding at present, they are so incumbered with the Dissenters.

Such

Such publick Blasphemies against Religion, never went unpunished in any Country or Age but this.

But I have made too long a digression, but that it carries with it some instructions towards the preserving of the honor of your *August* City. *viz.*

That you do not hereafter authorize the Stage to expose and revile your great Officers and Offices, by the indignities your selves do them; whilst the *Papists* clap their hands and triumph at your publick disgraces; and in the hopes they conceive thereby of the ruine of your Government, as if that were as sure and certain to them, as it is to us without doubt that they once fired it.

And further, for that it was fit to set forth to the World of what Spirit our Enemies are, how they intend to attach us: As also how bold they are with His Majesty, what false and dishonorable representations they make of him, and present to the World upon a publick Theatre; which I must confess hath moved me with some passion.

I have now some mistakes to remove that I observe abuse you, and make you think that it is in your power to destroy your Franchises. I come to defend your Charter against your reason and understanding; though against your will there is nothing can be said if it be peremptory and obstinate: But that it can have no ef-

fect in Law it will be criminal and punishable.

The mistakes are these.

That the Excommunication of Dissenters render them incapable of suffrage and voice in the election of your Officers.

That by thrusting them from a right of Suffrage a Common Council may be had, that will dispose of the Charter. And that the Common Council have authority to destroy it.

Which are both mistakes. And I shall likewise make out to you, that the Sherifalties of *London* and *Middlesex*; are in the City by course of Common Law, or by Statute Law, and are not of the nature of a voluntary grant from the Crown of a meer right, nor can they be considered as a property that is alienable, for if they were so, they might lawfully be regranted by those in whom the right is.

So that they cannot be displac'd but by Act of Parliament, tho the consent of every Citizen were thereunto had.

And first, that excommunicate Dissenters have a right to choose City Officers notwithstanding their excommunication is evident.

For that excommunication forfeits no private right. If a Plaintiff excommunicate sues, his excommunication is pleaded in delay only and not in abatement of the writ. But outlawry pleaded abates the writ, and bars the Action.

If a Mayor sues in his incorporate capacity, a plea of excommunication is not allowable to stay proceedings, for that its a publick right that he pretends to, but excommunication of an Executor will stay the Suit, tho he sues in another right; no excommunication is to be pleaded in delay of the process in judicial writs, as in *Quare non admitt*, or in a *seire facias* upon a judgment, because the right is ascertained by the judgment, and it is not militant as in an original action.

And tho it be allowed, that a person Excommunicate may be challenged if he be returned upon a Jury, which is said in some of our old Books, as Sir *Edw. Cook* observes, *Littleton* fol. 158. a. yet that was in the time of the tyranny of the Papal Church, which was wont to doom to damnation, such as were guilty of the least contradiction against her order, as if perfectly wicked; or where the person challenged was Excommunicate by the greater Excommunication, which declared the person so Excommunicate perfectly wicked an Apostate from the Faith and Rule of the Christian Religion, Such is not the present Excommunication of Dissenters.

Yet there is a difference between refusing to accept of a man to an Office, such is the nature of the challenge of a Jury man, and between the excluding a man from his right and franchise in a matter, in which the Community also hath a right.

By what we have said, it is clear that by Excommunication no right is forfeited, no publick right



is delayed no stated right is prejudiced. That the right of suffrage is the right of the person, and also the right of the Community. That at this day Sir *Edw. Cook* seems to think that Excommunication is no matter of challenge to a Jury man, and if it were it cannot preclude a right, tho it makes a man incompetent, or not so fit to be voluntarily called forth and preferred to execute a charge. It is very clear therefore, that for Excommunication no man ought to be thrust from his right of suffrage and the Franchise of a Citizen.

And well is it, that the Law is so or else there had remained a lurking mischief behind in our Law as mischievous almost, as the writ for burning of Hereticks lately abrogated, for

As soon as we can get a set of Popish Clergy, it is but interpreting the doctrine of the Church of *England*, as *Sancta Clara* hath done to the sence of the Council of *Trent*, and thereby make the doctrine of the *Trent* Council the doctrine of the Church of *England*, and then every Protestant must immediatly incur Excommunication. Now if thereby we should loose our franchises and the rights of Freemen, the Papists would have the Government, and we used as Slaves and Villains for ever; and by this slight without a Law or Parliament, on their side the Religion of the nation may be chang'd.

It is very extraordinary, that when this mischief cannot happen to us by Law. We are making Presidents against our selves, for the Pa-

pists



*pist* their proceeding against us, in such sort as is now proceeded against the Dissenters; for whom I am not making an apology, the Evils that we sustain at present by their occasion, will not give me leave to be so kind unto them. But let us not make hard resolutions against our selves, when we know not how soon we our selves may fall into their case. Only this I have to say for them, you have no reason to be angry with them, for that they have not complied with the *Popish* interest for obtaining indulgence, and exemption to themselves from the penal Laws; much less have you reason to neglect the Defence of your Government and Religion, because they adhere steadily to it. But if they had not so behaved themselves, we should not have wanted an honest man of sense amongst you, to have divided from the interest of the City, and its antient Rights.

Neither is it in the Power of a Common Council, whoever they be that are sworn of that body, and however elected, inclined or disposed, to derogate by any Act of theirs from any of the Cities Rights and Franchises. They are not the Body in whom the Rights and Franchises of the City are vested. The stile of purchase is the Mayor and Commonalty of the City of *London*, and the most modern stile in use is the Mayor Commonalty and Citizens of the City of *London*.

Their beginning is of a much later date than the Citys Charters of Corporation, they were first erected

created and have receiv'd several alterations by constitutions made in the Common Hall. Their business and trust is to manage and defend, govern and protect, as Committees, the Rights of the City, and make by Laws which are controulable notwithstanding, and sometimes have stood in need of confirmation by the Common Hall. And this considered they are put under an Oath to give good and true Counsel, touching the Common-weal of the City, and that for favor of any man they shall maintain no singular profit against the Common profit of the City.

They can do nothing validly in prejudice of the Citys Rights and Franchises: And if they have any conscience of a limited trust under an Oath to be observed and kept, they will not attempt it.

Perhaps the dissolving of this great Corporation will be too adventurous an undertaking, for that it may be charged with the extinguishment of many excellent Laws for the advantage of Trade, for the better Government of the City, and the customary Provision for Wives and Children, upon which security & provision by their customs, marriages have been made which will be thereby defeated. Besides the number of Orphans that will be desperately undone, there being no fund of stock left to pay them, as they are almost undone already by bankrupting the fund of City credit (which would everlastingly have made good payment to their Orphans) By the impending *Quo Warranto*. A very spreading and sore calamity, and to be remembered with

with the Bankers case which put many thousand Persons well stated to starving, and great Necessities without relenting.

They made a War without the advise of Parliament, they were unsuccessful as Sea, and made depredations at Land, by this great Numbers of the Kings Subjects, suffered the worst calamitys of War in time of our Land peace. It is better to be kill'd out-right than to live and starve: They were used as in the State of War tho Subjects of the most equal Government in the World in its constitution. The Parliament is blam'd for discountenancing loans of money upon the Credit of the Crown, but these men prohibited and disabled them. But our modern men to make all sure, have again bankrupted the Credit of the great Seal; have taken away the planck, w<sup>ch</sup> was allow'd to keep these poor wretches from sinking after the wreck made by their Predecessors. They have vacated the great Seal, that made provision for their interest money without any fear or dread of that fate, that happen among their Predecessors, for in this too they govern us according to Law.

The consideration of these Evils (since they have ways at present to bring whom they please into the offices of authority and trust in the City) will persuade them perhaps to attempt no farther alteration in the Cities rights, then their dismissing themselves for ever of the right of choosing Sheriffs for the Counties of *London* and *Middlesex*. But this is so far from being done by any Authority in the Com-

Common Council, that it cannot be done by the unanimous assent of the Common Hall, nor by the consent of every of the Citizens and Free-men.

No more than a County can displace from its self the Choice of a Coroner, which being placed there by the Common Law, nothing but an Act of Parliament can remove.

Which will plainly appear by the short History of Sheriffs, which I shall here subjoyn. The Sheriffs in the time of the Saxons, were choosen by the Freeholders in the County Courts. The Saxon Laws were confirmed by the first *william*, as appears by the *Chronicon Leitchfeldense*, cited by Mr. Lambert in his *Archajonomia* page 158. But this Right of the Counties to choose their Sheriffs, was arbitrarily disturbed by a plenitude of power in the confused and troubled times of *william Rufus* H. 1. King *Stephen*. But it appears by the Records of H. 3. time, some Counties still retained their Antient rights, and choose their Sheriffs. By the 28 Ed. 1. The Counties were restored to or confirmed in Their Antient rights of choosing Sheriffs, where the Shrievalties had not been before granted in Fee, which were granted by Encroachment of power *minus juste*, but by this Law such grants were confirmed.

By the Statute of 9. Ed. 2. It was ordained, that the Sheriffs should be assigned by the Chancellor, Treasurer, Barons of the Exchequer, and the Justices. This Statute is interpreted not to extend to these Shrievalties that were granted in Fee. But  
such

such are intended excepted: As it hath been always understood, that particular rights are not extinguished by general Laws. This is the Account of the History of the Law of Shrievalties in General.

To descend to the Sheriffs of *London*, *William* the Conqueror soon after this Confirmation of the Laws of *England*, (in Parliament by his Baronage, which then made the *English* Parliaments) whereby the Counties were confirmed in their Rights to choose their Sheriffs. grants by his Charter confirmed in Parliament *Civibus Londini totam dictam Civitatem & Vicecomitatum L. K.* Arch. Lond. fol. 120. That is, he grants that they shall continue a City and County, and the right of choosing Sheriffs shall continue to them. That which was their right before become by his Charter better established. An antient prudence and caution of Subjects in transacting with their Kings, us'd more especially by our Ancestors (*viz.*) to have their Right and Laws by way of Grant & Charter from the Crown; for those Mighty Kings that will not be confin'd by Laws, yet have held themselves bound by their Charters and Grants. Which made our Ancestors put the Confirmation of their most precious Laws and Rights under that form, for their better Establishment. And this Charter of King *William* was to the like purpose, that he should not by his power break in upon the Rights of the County of the City of *London*, of making their Sheriffs or other the Rights of the City.

By this it appears, that the making Sheriffs belongs to the City by a Common Law right, by an Appointment of the Common Law, as to their particular never yet chang'd by any Statute Law, nor can this right therefore be altered or displac't, but by Act of Parliament.

The Sherifalty of *Middlesex* was granted by *H. 1.* to the City upon this reason, the better to enable the City to

keep the Peace, for many Murders, Rapins and Villanies being committed on the City, the Offenders would thereupon fly into *Middlesex*, and the Citizens having no power of Jurisdiction in that County, the Offenders often escaped.

This Charter hath been confirmed amongst other their Charters, by several Acts of Parliament. The consequence whereof is, that the Sherifalty of *Middlesex* is not to be displac't from the City, but by Act of Parliament, which is thus remonstrated.

A grant made by the Crown (confirmed in Parliament) of any Estate, profit or emolument whatsoever, which can amount to no more than a creating or transferring a right, that right may certainly be surrendered or regranted to the Crown, or as the proprietor pleaseth.

But the grant of an authority or power confirmed by Act of Parliament, that refers to administration of justice, a grant of such a Nature as this is under such an inducement, as is contained in the mentioned grant of the Sheriffs of *Middlesex* to the City of *London*, doth not only create a right but gives an authority, directs how a publick Office shall be administred, and is a Law for governing that matter, and consequently makes a perpetuity of that office in the City, and it is not in the Power of the City to transfer or extinguish it, or innovate the Direction and Order of the Law therein so made and provided.

The Sherifalty of *Middlesex* is become upon the matter appendant to the Sherifalty of *London*, or to speak more properly vnited.

The Sheriffs of *London* are always Sheriffs of *Middlesex*, and are not choosen thereto by a distinct question in the Common Hall.

But for that it is not generally understood how a Corporation or Society of men may disincorporate and dissolve themselves,



selves, and least an inconsiderable minority which shall pretend themselves the Majority, and though but two hundred say they more than three thousand, and take upon themselves to dissolve the Corporation of the City.

Tho their skill in Arithmetick is better than their Honesty, I shall shortly discourse how a Society of Men may be dissolved

A greater number cannot dissolve a body politick, every man hath a Negative against a dissolution of that Body whereof he is a member, tho he is to be concluded by the majority in any matter determinable, and governable by that Society. A Majority doth not determine a less number in the state of nature, every mans particular consent was necessary to make him a member of any society, and so it is to unmember him. That a majority concludes the less number is by the agreement of all that enter into that society, without which no society can subsist. But whether they shall continue to be a society or no is a question, in which the members of that society do admit themselves at liberty, and act at that time as in the state of nature, and therefore the Majority cannot bind the few in this Question, and dissolve the Society.

No man can be a member of any Society without his own consent. But every Member of a Society gives his Faith *ipso facto* by becoming so, to every one of that Society, to support and maintain it.

No man can propound any question without Leave, first had of the Society for dissolving that Society, for to do it otherwise is to transgress against the Faith, that he owes to the Comunalty.

When such a Question is with Leave of the Society propounded, a Majority cannot dissolve that Society as to the Dissenters, and these that are willing to continue it. But



such Majority at the most (if that) have but a Leave to go out of that Society & dismember themselves, w<sup>ch</sup> seems to be yielded them implicitly, in giving leave to put the Question.

But if such Question be put without leave, first had of the Comunalry, the propounder deserves a punishment to be inflicted upon him.

If the minority be big enough to maintain & support the ends of the Corporation, the minority is still the Corporation.

If any single Person is unwilling the Society should be dissolved, and this Corporation is under the Government of any greater Society of Men, as a Corporation within a Polity, this single person may require, and prosecute the revoltors from the Society to abide in that Community.

These societies of men, that are form'd by the sovereign Authority cannot dissolve or make the terms of their Society and the Order and Rule of governing them, other than is appointed by the Charter of Incorporation.

Nay it is a Question whether a King can change it, who hath not the Power of making Laws.

For the terms of their Society, their Order and Rule of Government is the Condition of Incorporating, and upon these terms they consent to be incorporated, no man by our Law is compellable to be incorporated against his own liking.

Roll. 1. Rep. Baggs Case.

And agreeable hereto changes in the Government of the City of London, from the first Charters have been made by Acts of Parliament. Acts of Parliament was made for the Division of a Ward, and for altering the Election and Continuance of the Office of an Alderman for Life, whereas in the first Charters they were choosen annually, and not to be choosen the next Year; I shall here transcribe the Acts themselves, which are not printed but supplied to me by  
my

my worthy Friend Mr. *Petys*, whose enquiry nothing, that is notable in our Records hath escaped.

The Commons in the Parliament 7. R. 2. prayed the King for the maintenance of peace and tranquility in the City of *London* for the time to come, by reason that all the Aldermen were choosen from year to year at the Feast of St. *Gregory* the Pope, and none of them could be re-elected for the year ensuing, and others put in their places to the great endamage of the City. The Commons therefore pray the King to grant to the Mayor, and Commons of the City and their Successors in that present Parliament, that the Aldermen to be elected from year to year at the said Feast *franchement Exluz* be freely choosen, and that of the most sufficient persons, and good fame, of those who had been Aldermen, as others, *per le Gardes de la Citee* by the Wards of the City. Saving to the Wards their free Election in manner aforesaid: To which the King answer'd *Le Royle voet & Grante*, to endure so long as good Government should be in the City, by reason of that clause. Rot. Parl. 7<sup>o</sup>. R. 2<sup>d</sup>. Numb. 24.

In the Parliament 17<sup>o</sup>. R. 2<sup>d</sup>. Numb. 25. It was ordained, that the Aldermen should not be removed *Sanz* honest & reasonable causes, without reasonable Cause.

In the same Parliament Numb. 27. upon the Petition of the Mayor, Aldermen and Commons in the said City, by reason of the greatness of the Ward of *Farringdon*, which was too great to be governed by one Alderman. The King grants that *les Gents de la dite Gard* of *Farringdon* within, might choose one Alderman, and those of *Farringdon* without another, and that both those Aldermen so choosen should not be removed *Si non per* cause reasonable, as it was ordained by the King in Parliament to the Aldermen of the said City.

But

But though the Government of such Societies and Corporations may be changed by Law. Yet no Law can change the Government of Kingdoms and Common-wealths, and alter the terms of Government and Obedience established: nothing can do this but chance, and time, violence, and an irresistible Power.

But every English man ought from the Nature of his Allegiance, to defend the *English* Monarchy with his Life under the Authority of the Government, and the protection of Laws.

To conclude, the best way to shew our Loyalty to the King is to think honorably of His Majesty, to account his Person Sacred as it is, and himself impeccable, for so our Government hath made him by imputation, which is the highest Prerogative of the Crown, and a notable instance of the wisdom of our Government.

*Imperii Majestas Tutela Salus.*

We heartily bewail the unhappy death of the late King. But detest that it should be made a pretense to change our Government. They are very bad men that raise on the one side in the People a *νεκροφοβία* or King-dread, and on the other side in the King a *δημοφοβία* or People dread from his deplorable death.

Such passions indeed respectively possess the People, and Successors of Tyrants, and work the woo of the People or the abolition of the Kingly Government: But most unnatural these confounding apprehensions are, from the death of a good King bitterly bewail'd by almost all of his subjection.

It is too unreasonable, that we should offer up our antient Government,

Government, our pretious liberties, our Religion it self (in the defence of which he dyed) to atone for the guilt of an inconsiderable part of the Nation; that was engaged in that detestable fact, and are since gone to their proper place. This is hard that we must loose our Government and have no more English Kings, to expiate for their guilt.

We do not shew our Loyalty, but discover an ignominious baseness; if we yeeld up our rights at the perswasion of a Courtier, who tells us it is for the Kings Service: when he is thereby promoting his own advantages and projects, and shifing for indemnity upon the ruin of the Government. Plutarch in his treatise *max. solutus*, i. e. base sneaking says that the *Africks* became slaves, because they could not pronounce the word NO, and gave denial to Sycophants and flatterers.

If these Courtiers, really and honestly thought it were for His Majesties Service, that all Authorities and Dignities in the Government should be held precaciously of the Crown, they ought to hold their honors and session in Parliament by the same tenure, for that those that shall inherit to them may be wiser than themselves, for this there way is their folly, and their posterities (I hope) will not approve their doings.

When our Preachers exhort to obedience, they ought not to be heard if they press us beyond the terms of obedience, that the Government hath established. And we may obsequiously insist (notwithstanding) to have the benefit of such Laws, that the power of the Government can make to preserve us in the peaceable enjoyment of our Religion, when we have a Protestant King.

When they exhort us to Christian patience, they should not forget to tell the People, that they are not bound to suffer, but where the Christian virtue of Fortitude is perfected,

(4)  
fected, and not else; but as Christian charity doth direct. But they ought not by any means to abuse the People, with a vain amuzement, that a Popish Successor will protect the Church of England.

I shall end with the words of King Solomon, Proverbs 24. *My Son fear thou the Lord, and the King, and meddle not with them that are given to change, for their Calamity shall arise suddenly, and who knoweth the Ruine of them both? It is not good to have respect of Persons in Judgment. He that saith unto the wicked thou art righteous, him shall the People curse, Nations shall abhor him. But to them that rebuke him shall be delight, and a good Blessing shall come upon them. If thou faint in the day of adversity, thy strength is small. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain: If thou saist behold we knew it not, doth not he that pondereth the Heart consider it? and he that keepeth thy Soul, doth not he know it, and shall not he render to every Man according to his works?*

## E R R A T A.

Page. 2. L. 23. r the negligence of. page number the twelfth is misplac'd after page the thirteenth, and must be read before it. pag. 7. r obliquandi for obliquoendi pag. 12. lin. vll. for which r what. pag. 13. L. 19. for help r help'd. pag. 19. L. 26. dele all. pag. 36. r. By-laws. p. 38. l. 21. r. their.

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